

THE
L O R D ' S D A Y,
COMMONLY CALLED
S U N D A Y,
PROVED TO BE THE
S E V E N T H D A Y,
IN S U C C E S S I O N F R O M T H E
C R E A T I O N O F T H E W O R L D .

Intended to shew the Error of those CHRISTIANS, who observe
S A T U R D A Y A S T H E L O R D ' S D A Y ;
And to demonstrate how contrary their
P R A C T I C E I S T O T H E W O R D O F G O D .

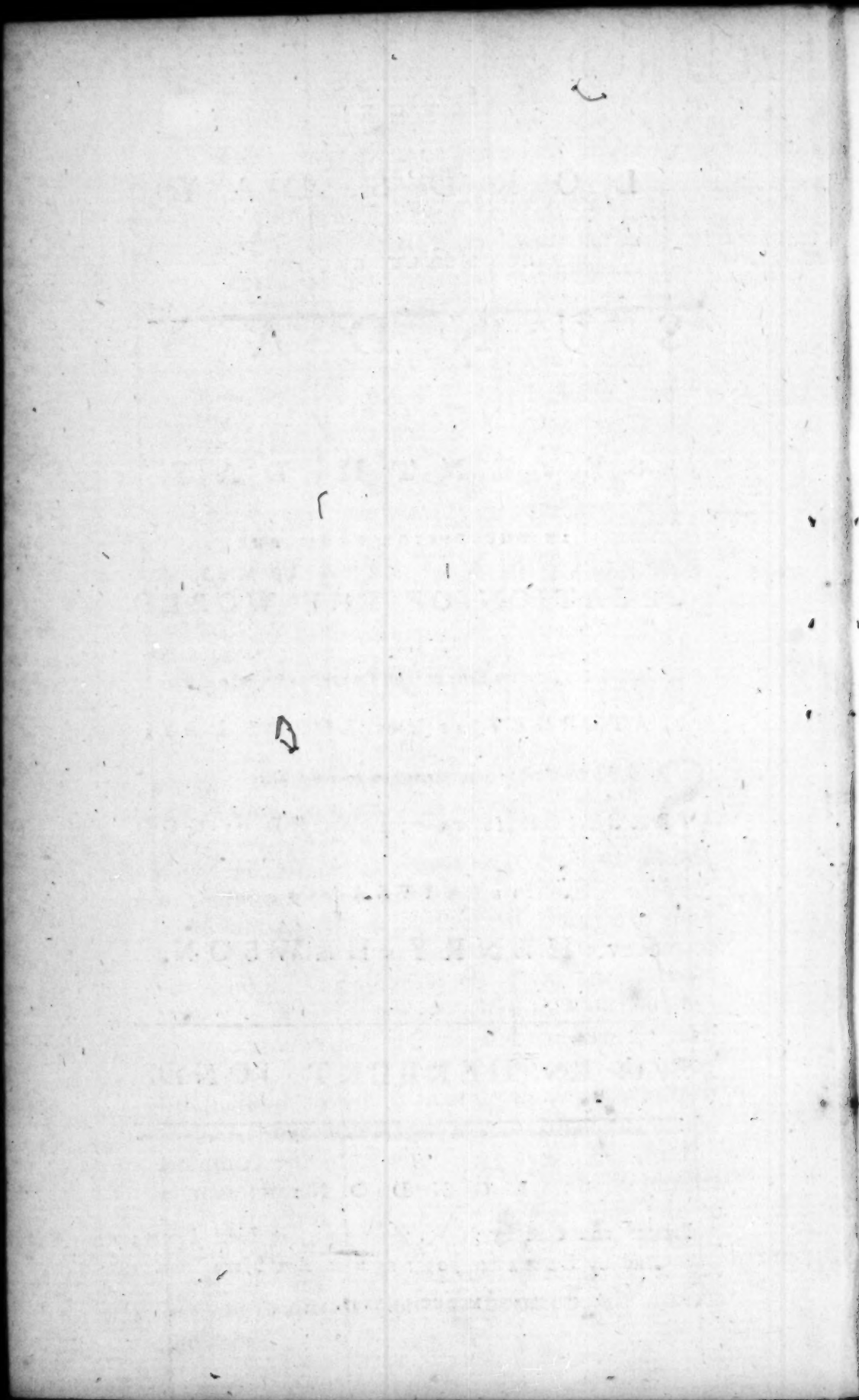
In a L E T T E R to the
Rev. H E N R Y D A W S O N .

By the Rev. H E R B E R T J O N E S .

L O N D O N :

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M.DCC.LXXVII.



TO THE

Rev. HENRY DAWSON.

S I R,

SOME few days ago, a friend put into my hands a small publication of your's, entitled, *A short Essay on Revelation*, i. 10. *Shewing the Lord's day means the real and perpetual Sabbath.* From this information of the intent of your pamphlet, I expected, in the perusal of it, to meet with such arguments, as would infallibly ascertain the day of the week, which ought to be observed by Christians, as the Sabbath or Lord's day. I need not tell you that I was disappointed: you must be conscious, that you have not *effayed* to produce any arguments divine or human, by which the matter might be determined.

I am told, that you differ from the common custom of the Christian world in the observance of the time for celebrating the Lord's day: instead of commencing in the morning and finishing at the night of Sunday, you, like the Jews, reckon the duration of the Sabbath from the

evening of Friday to the evening of the next day, or Saturday: and I hear that in your preaching and private visiting, you are exceedingly earnest in exhorting your auditors to conform to your example in this particular. Had you stopped here, you would have prevented the trouble of this address. Not content with making profelites by your discourses from the pulpit, and by your private conversation, you have recourse to the press, that, by means thereof, the whole body of Christians may be convinced in what a damnable error they and all their predecessors back to the time of the resurrection of Christ, have been, for keeping Sunday, as the Lord's day.

As the purport of your publication, was, no doubt, to rectify, what, at least, appears to you, an erroneous custom, it surely behoved you as a reformer, to have demonstrated that the prevailing practice among Christians is not the same as that of the apostles, and their successors in the earliest age of the church; but this you have entirely omitted, though the plan on which you were to proceed, was, *1st. To shew the erroneousness of the general opinion; and, 2dly, To prove and establish, what appeared to you to be, the truth.* You have not mentioned a single circumstance to make the former apparent, nor cited one evidence to support the latter:—but have dealt only in denunciations, threatening all Christians, who observe Sunday as the Lord's day, that, for this, “they
“ are exposed to the wrath of an infinitely holy
“ God, and the sulphureous power of a fiery law.” Before you had ventured to use such dreadful expressions, you should have been well assured that you had found out wisdom, that you were not mistaken, that the knowledge of the will of the Most High in this matter was with you and hid from your brethren, “left with these thun-
“ derings

“ derings and lies you should make the heart of
 “ the righteous sad, whom the Lord would not
 “ have made sad; and lest you should strengthen
 “ the hands of the wicked, that he should not
 “ return from his wicked way, by promising him
 “ life.” Ezek. xiii. 22.

What I have to offer against your novel opinion, I shall lay before you in a spirit of meekness and kindness; taking the word of God for my directory, with a sincere desire to correct your judgment, to convince your understanding, and to lead you into the truth; that you may not henceforth disturb the peace of the church by causeless schisms, nor in this matter be any longer
 “ a blind leader of the blind.”

You introduce your subject by saying, “ It is
 “ well known any superstructure destitute of a
 “ proper foundation is very weak, will soon
 “ totter, and must finally fall.” To evince to you how “ destitute of a proper foundation” your notion, respecting the precise day for celebrating the Sabbath, is, I have only to reply to you in your own words. “ They that plead for Saturday must acknowledge, in order to prove it,
 “ they are bound to produce a testimony of
 “ Jehovah, wherein he has laid a foundation for
 “ THAT day’s being called emphatically the
 “ Lord’s day; which I presume they cannot, and
 “ consequently err in the said superstructure, being destitute of a divine support as a foundation to preserve it.” You can produce no testimony from the scriptures of Jehovah, wherein he has laid a foundation for Saturday’s being called the Lord’s day; therefore upon your own method of reasoning, and by your own words you are confuted, and prove yourself to be a mere Babel builder.

You set out with a mistake, which, had you been aware of, might have prevented your schism. The people in this country, Quakers excepted, do not distinguish the days of the week by ordinal numbers, after the manner of the Jews, as the first day, the second day, &c. but by certain appellations given to them by their ancestors, the Saxons, from whom the custom is derived and continued. To call the Lord's day the *first* day, and reckoning on, to the seventh, is not the mode, or manner of distinguishing the days of the week in this country, or in Europe, any more than it is the custom to compute the length of a day from evening to evening : so, for any thing, that you can shew to the contrary, Sunday may be the second, or fifth, or seventh, as well as, according to your apprehension, it is the first, in order from the creation. You should, therefore, have proved, or *effayed* to prove, that Sunday is not the *seventh* but the *first* day of the week in rotation from the beginning : then, had you succeeded, I would have joined you in acknowledging that all Christians, but Sabbatarians, or Seventh-day men, are transgressors of the letter and spirit of the fourth commandment.

Probably, you are ready to urge the expressions of the writers of the New Testament in your favor, and to reason thus. The evangelists tell us that Christ rose from the dead on the *first* day of the week : Sunday is kept in memorial of that wonderful fact : therefore Sunday is the first day of the week. This is jumping to a conclusion. What week did the evangelists mean ? A week the days of which were distinguished in the same manner by all nations in the world ? No, in no wise. They meant the Jewish week ; the peculiar method of computing time observed by that people. The writers of the New Testament were
Jews,

Jews, they wrote primarily for the instruction of Jews, and of necessity were to speak and write agreeable to the customs of that country of which they were natives. Alledging that Christ rose on the first day of the *Jewish* week, does not prove that Sunday, though it be observed by Christians in memorial of Christ's resurrection, is the first, nor that Saturday, though immediately preceding is the seventh day of the week in revolution from the commencement of time. So that this argument from the New Testament does not support your cause in the least.

I think it will be readily granted, that in our religious customs, we cannot do better than to follow the example of the apostles and first converts to Christianity. I have been perusing their history as written by Luke. I find no mention of their assembling for worshipping Christ, on the Jewish Sabbath; but I do find that they had holy "convocations," i. e. believers assembled for the purpose of prayer, of hearing the word, of praise, of breaking bread in commemoration of their redemption through a crucified and risen Savior, on the *first day* of the Jewish week, which you allow answers to our Sunday. See Acts ii. 1.—xx. 7. If this was the practice of the first Christians, if the church, in all ages from their time, has assembled for the same purposes, are not you, liable to Christian censure, for endeavoring to seduce men from following the example of the apostles, whom our Lord was pleased to appoint to be patterns to all succeeding generations.

You profess to receive the scriptures of the New Testament for your guide in faith and practice; I have no reason to doubt your sincerity herein; as to your present mistake I am willing to believe, that it arises from want of information, and not from obstinacy: but as the

law and the testimony, the written word of God, is the balance of the sanctuary, in which religious matters are to be weighed, and finally determined: let me ask you, Do you believe that the apostles kept the Lord's day, on that, which, among us, is called Saturday? If you do, what scripture proof can you produce for this article of your faith? If you cannot produce any; then what scripture authorizes you to dissent from the custom prevailing among Christians? If you have no express warrant from the word, will ecclesiastical history furnish you with even a pretence for your dissention? If the church, from time immemorial (as is generally allowed) has observed the Lord's day on what is called Sunday: it remains with you to prove when it was altered from Saturday. Can you shew that this alteration took place, while any of the apostles were living? In the reign of Constantine, the first Christian emperor? During the supremacy of any Pope? Or in any period of Protestant liberty? If, according to your opinion, the apostles, after the resurrection of their Lord, observed the Saturday as the Christian Sabbath, there must have been a time, when the present universally prevailing custom took place. Transferring the observance of the Lord's day from Saturday to Sunday, and that it should be complied with by the whole body of Christians, must, assuredly, be a noted epoch, and if there has been such a change, it cannot be difficult to refer to it.—But since there is no record of such a transfer having been made, it amounts, almost, to a *positive* proof that this singularity of your's is condemnable.

Your attempt is, I fear, a species of the folly and contrariety to the truth, of some of the Galatian teachers, mentioned by the apostle Paul. Like them, you persuade Christians to *judaize a little.*

little. “ Unless ye keep *the Jewish sabbath*, ye cannot be saved.” By their misconduct may you and your hearers be warned, lest the sharp rebukes of the apostle be as applicable to you as they were to them.

Having noted somewhat of the futility of your Essay, and how exposed you are to reprehension: I proceed to shew my opinion concerning the day of the week for celebrating the Lord's day.

I entirely agree with you that “ the seventh day is the Sabbath ;” and that the seventh day sabbath is the Lord's day.—But I do not agree with you that the present Jews keep what you call the perpetual Sabbath;—and I absolutely deny that *Saturday* is the seventh day in rotation from the beginning ;—but I assert that *SUNDAY* is the SEVENTH day in revolution from the creation of the world.

If these propositions can be, incontrovertibly, proved, then you, as an honest man, will be under the obligation of confessing your mistake ; as a Christian of renouncing your present heresy : and as a minister of being solicitous to bring back the Lord's sheep, whom you have led astray : or, all that artillery from the law, which you have pointed at your brethren, will be turned and discharged against yourself.

There are three notable Sabbaths, Rests, or Cessations of God from his work, mentioned in the holy scriptures.

1st, God resting, or ceasing from the work of creation. Gen. ii. 2. “ On the seventh day God “ ended his work, which he had made ; and he “ rested on the seventh day from all his work.”

2dly. God resting, having finished the work of redeeming Israel from their bondage in Egypt,
and

and causing them to inherit the land of Canaan; called his rest in Psalm xcv. 11.

3dly. The rest from the work of redeeming God's elect from spiritual bondage, when Christ rose from the dead and ascended into heaven, called his rest. Heb. iv. 10. "He that has entered into his rest, he also hath ceased from his own works as God *did* from his."

Of each of these we shall find there has been a commemorative Sabbath appointed of God to mankind and observed by them.

1st. The weekly Sabbath, or the seventh day from the creation, and every seventh day from that in succession, was ordained to be observed by men in memorial of God's resting from the work of creation, Gen. ii. 3. "God blessed the seventh day, and sanctified it." Ex. xx. 11. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." As such a memorial it continued to be observed by Adam, his family, and through the time of the patriarchs, and it was, no doubt, a sign of the new creation purposed in Christ Jesus; and consequently also of an eternal Sabbath, rest, and fulness of joy in the presence of God, remaining for his chosen people.

2dly. The Sabbath appointed for a memorial of God's delivering Israel from Egypt. That the redemption of the world from sin and death to righteousness and eternal life, was the purpose of God from eternity, none can doubt, who reads and believes the epistle of Paul to the Ephesians: till the means (the coming of Messiah, and the fulfilment of his covenant engagements) were manifested for the accomplishment of that *eternal* purpose;

purpose; God was pleased to reveal his will to his people by his dealings with them in *temporal* things: so by the decree and providence of God, the twelve tribes, the type of the family and household of faith, sojourned in Egypt, in grievous bondage under Pharaoh: at the appointed time the power of God was displayed in redeeming this people from thence; and *the day* when God wrought this mighty deliverance was commanded to be had in continual remembrance by them and their descendants. Ex. xiii. 35, &c. "Remember this day, in which ye came out of "Egypt, out of the house of bondage; for by "strength of hand the Lord brought you out of "this place. And it shall be when the Lord shall "bring thee into the land, which he sware unto "thy fathers to give thee, that thou shalt keep "this service. And thou shalt shew thy son in "that day, saying, *This is done* because of that "*which* the Lord did unto me when I came forth "out of Egypt. Thou shalt therefore keep this "ordinance in its season from year to year."

3dly. The Sabbath ordained for a memorial of the accomplishment of the purpose of God in the redemption of the elect, Jew and Gentile, from the bondage of sin and death by the resurrection of Jesus Christ. This has been observed by the faithful, as the former was annually at Easter, and weekly on a Sunday from that time to this: there needed no new commandment to be given for the observance of this, because the precept for the type had respect to the anti-type. The Christian sabbath comprizes the memorials of the former two. Believers on the Lord's day celebrate the praises of their God, a Trinity of Persons in one divine essence, for the works of creation in nature and grace. They assemble to confess
salvation

salvation and ascribe their spiritual redemption from the captivity of sin here, and the eternal redemption of body and soul from death, to the mighty power, free grace, and unmerited love of their covenant God: they keep the day to the Lord, an earnest of that Sabbatism into which Jesus as their forerunner has entered; and they now rest in the full assurance of hope that where he is, they shall eternally be.

The remembrance of the day, when God redeemed the Israelites from Egypt, was to be kept in the minds of that people and their offspring, by their compliance with the appointed ordinance of killing and eating the passover Lamb, at the annual return of *that* day, which ordinance was first observed on the day they went out of Egypt. This period, the Exodus, and some particular circumstances relating thereto, which are recorded by Moses, will furnish us with sufficient data, I think, to determine whether Sunday be the *first* or the *seventh* day of the week in revolution from the beginning: if it be the *seventh*; then the general body of Christians, are in this respect, observers, while seventh-day men, as they are called, are transgressors of the fourth commandment.

The time of the year, when the people of Israel went out of Egypt, was, as we read in the book of Exodus, in the *seventh* month current from the creation: but though it were the *seventh*, God, for wise ends, was pleased to command an alteration, ordaining that thenceforward they should account it, the *FIRST* month of the year. Ex. xii. 2. "This month shall be to you the beginning of months; it shall be the first month of the year to you." On the *tenth* day of that month, they were to take a lamb, and to keep it up, i. e. confine it, till the 14th—Exod. xii. 3. On that day, at the time, which we call

3 o'clock

3 o'clock in the afternoon, they were to kill it, afterwards to roast and eat it, and to have finished even to the burning of the bones of it, before midnight. In the night of the 14th day they went out of Egypt. Exod. xii. 31, 42. "It is a NIGHT to be much observed unto the Lord, for bringing them out from the land of Egypt; this is that NIGHT of the Lord to be observed of all the children of Israel in their generations." The day following, or the 15th day of the month, was appointed to be the first day of unleavened bread: ever after it was annually to be kept a feast unto the Lord for seven days, in memorial of their going out of Egypt with their dough before it was leavened, Exod. xii. 34. and of eating unleavened bread during their journey, till they had passed the Red Sea, when they sang that song of thanksgiving recorded Exod. xv. The day on which they celebrated the praises of the Lord for this mighty deliverance, I * *surmise*, was on a Saturday, the first day of the new appointed Sabbath.

The day on which they journeyed was the 15th of the month; that day was the first of unleavened bread: the seventh from which was the 22d of the month, and the last day of the feast, called in the New Testament, THE MORROW AFTER THE SABBATH.

As we are certain that our Lord suffered on the day of "preparation for the feast of unleavened bread, that is, the day before the Jewish Sab-

* I do not *affirm* that it was on a Saturday that the congregation of Israel sang the song of Moses; because there is no mention made of the number of days from their setting out to the day in which they passed the Red Sea; yet from the whole tenor of the precept, ver. 15, 16. it seems probable; but I have no inclination to substitute probability for proof.

“ bath.” Mark xv. 42. Which preparation day, that year, was on a Friday ; as we know that he arose on the first day of the Jewish week, on a Sunday, and as that Sabbath was in course from the Exodus, we may construct a table which at one view will represent to us every day of the week in which the people of Israel journeyed out of Egypt, and it will stand thus :

The VII. or the 1st month.

Days of the month.					Days of unleavened bread.		
On the 15th they began their } journey }					answering to 1st		
16	—	—	—	—	—	—	2
17	—	—	—	—	—	—	3
18	—	—	—	—	—	—	4
19	—	—	—	—	—	—	5
20	In the evening they passed the } Red Sea — — — }				—	—	6
21	—	—	—	—	—	—	7 { the 1st Satur- day Sabbath
22	The morrow after the Sabbath, or 1st day of the Jewish week, or a Sunday.						

From this table it appears, as it does from Exod. xii. 17. that they began their journey on that day which was coincident with the first day of unleavened bread ; that week was completed on the 21st day of the month. By casting the eye upward and naming the numerals by the common appellations, the 15th will be found to answer to Sunday. The day preceding, or the 14th, was on, what we call, Saturday. This was the day of the week in which God brought them out of Egypt, and this day, SATURDAY, they were ever to observe unto the Lord throughout their generations ; not only *annually* according to the day of the month, but *weekly* also in the succession of the day. By the ordinance appointed for the feast of unleavened bread, the first day of

of which, was on the 15th, the Saturday became the seventh of their week, and consequently their Sabbath. As such it continued till the offering of Christ, and is observed by the Jews to this time. Here, I beg leave to ask, Is not an alteration of the day of the week for the Sabbath to the Jews as perceivable, as it is certain from the express word of God that there was an alteration of computing the months of the year? Exod. xii. 2. This acknowledged determines the point. By inspecting the table, comparing the two columns together, and numbering each downward or assigning the common names of the days of the week to each, we shall perceive that the second column is one day more forward in the week than the other. Say the 15th was Sunday, or a Sabbath, add 7; the 22d will be Sunday or the seventh day in revolution. Look at the second column.

- Call the 1st. Sunday.
- 2d. Monday.
- 3d. Tuesday.
- 4th. Wednesday.
- 5th. Thursday.
- 6th. Friday.
- 7th. Saturday.

The week is completed: but one day forward, or sooner. And this was really the case at the Exodus: they went out on a Saturday, it was the 6th day of the week; but God for a memorial of his delivering Israel on that day commanded them to keep it a Sabbath: that day and the return of it in the succession of a septimana, preceded the patriarchal Sabbath, which was in revolution from the original, one whole day: therefore this most infallibly demonstrates that our *Sunday* is answerable to, or the same as the PATRIARCHAL SABBATH, and consequently the SEVENTH day in succession from the beginning of the world,

If

If we enlarge the table, completing the month and continue it by adding the succeeding month, appointed to be called the second month, we shall find the days of the week on which the manna was rained, and on which it ceased, this also will determine the day of the week, on which the Jews were to keep their Sabbath,

VII or first Month.

1	an original Sabbath	
2		
3		
4		
5		
6		
7		
8	an original Sabbath.	
9		
10		
11		
12		
13		
14		
15	original Sabbath or 1st of unleavened bread	
16		2
17		3
18		4
19		5
20		6
21		7 Jewish Sabbath
22	original Sabbath or 1st day of Jewish week	
23		2
24		3
25		4
26		5
27		6
28		7 Jewish Sabbath
29	original Sabbath	1st
30		2

II^d Month.

Ild Month.

1	3	
2	4	
3	5	
4	6	
5	7	Jewish Sabbath
6	1st	original Sabbath
7	2	
8	3	
9	4	
10	5	
11	6	
12	7	Jewish Sabbath
13	1st	original Sabbath
14	2	
15	3	Exod. xvi. 1. Quails in evening
16	4	Manna
17	5	Ditto
18	6	Ditto a double quantity
19	7	
20	1st	original Sabbath Manna
21	2	Manna
22	3	Ditto
23	4	Ditto
24	5	Ditto
25	6	Ditto a double quantity
26	7	
27	1st	original Sabbath
28	2	
*29	3	

It is a query, whether the Jews observed a Sabbath after their departure from Egypt, till the manna was rained. If it be asked, why they

* The moon completes her revolution round the earth in $29\frac{1}{2}$ days. Making one month to consist of 30 days, and the succeeding of 29 brings the days to agree with the true time; this method the Jews observe in their calendars.

neglected the observance of that day? The best reason I have to offer, is because they were rebellious against God and his servant Moses. They had not been accustomed to keep the Sabbath on the sixth day of the week, and they would not believe that God had given any such command to Moses to deliver to them. They thought as seventh day men do, that the Lord of the Sabbath had not a right to appoint what day he pleased in which his creatures should commemorate his goodness and mercy. There is a great similarity in the silence of the scripture respecting the alteration of the patriarchal Sabbath to the Jewish; and of the Jewish to the Christian; yet there is sufficient record to convince every one that such alterations have been made.

That the Israelites murmured against Moses and Aaron, and would not submit to keep the new instituted Sabbath, till the Lord was pleased to convince them of his will, by working a double miracle, giving them twice the quantity of manna on the sixth, and not any on the new appointed Sabbath, appears, I think, from Exod. xvi. 4. "Behold said the Lord, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day; *that I may prove them whether they will walk in MY LAW or no.*"

It is certain, from this time, the raining manna, that the people of Israel and their descendents, the Jews have observed the seventh day in succession as their Sabbath: and it is equally certain, being most evidently proved, that the day which they kept, preceded the patriarchal or original Sabbath day. As indisputably as the seventh month current from the creation was by the command of the Lord changed and ordained to be accounted the first month: so likewise the original SEVENTH

DAY

DAY of the week came to be accounted the FIRST, and *vice versa*, that month which from the time of the Exodus, they called the first, was the original seventh month; and, that day of the week which they named the FIRST was the original SEVENTH DAY.

That you may not be apprehensive what I have advanced is a mere opinion of my own, I will subjoin, by way of authority, the sentiments of two or three very respectable men in the literary world. First, *the Rev. Arthur Bedford, Author of the Scripture Chronology demonstrated by astronomical Observations.* This Gentleman, in a small Tract, published under the title of *Horæ Mathematicæ vacuæ*, hath these words. " That " God might give the greater sanction to the first " day of the week, as the day of the *Christian* " and Antemosaic Sabbath, his chief appearances, and the most solemn acts of devotion, " were performed on this day." He, then, enumerates a variety of the most remarkable circumstances recorded in Scripture, from the 600th year of Noah's life, to the feast for the dedication of Solomon's Temple, proving that they happened on an original Sabbath, or, according to the manner of speaking in this country, on a Sunday. That which is direct to my purpose I select from his 5th Example, page 65. " When " the Israelites came out of Egypt they kept the " Passover on the fourteenth day of the first " month in the spring. The day following, or " the first day after, being Sunday, there was an " *holy Convocation*; and the seventh day, or Saturday, there was to be another *holy Convocation*, and then the Sabbath was altered from " the first day (as in after-times it was called) of " the week to the seventh."

The learned Mr. Joseph Mede of Cambridge, in his discourse on Ezek. xx. 20. page 95, saith,
 " Certain I am, the Jews kept not that day (viz.
 " Saturday) for a Sabbath till the raining of
 " manna: and why might not their holy day of
 " rest be altered as well as the beginning of the
 " year was. I can see no reason why it might
 " not, nor find any reason to assure me it was
 " not." *

That Mr. Mede's suspicion was just, that the day was altered, appears, not only from what

* The above is but a partial quotation. With all respectful deference to the opinion of so learned a man as Mr. Mede, after the most attentive perusal of the intermediate part of the paragraph, which I have omitted, I cannot help thinking that he was mistaken. He says, " That day, which
 " should have been their Sabbath the week before (viz. the
 " raining of manna) had they kept the day, which afterward
 " they kept, was the 15th of the second month; on which
 " day we read in Exod. xvi. that they marched a wearisome
 " march, and came at night into the wilderness of Sin, where
 " they murmured for their poor entertainment, and wished
 " they had died in Egypt: that night the Lord sent them
 " quails; the next morning it rained manna, which was the
 " 16th day, and *so six days together*," which with submission doth not appear; for when it is said, Exod. xvi. 22. " and it
 " came to pass that on the sixth day they gathered," &c. This not referable to the number of days the manna had been rained, but to the day preceding their new Sabbath, which was the 19th of the month, and the 6th in order from the commandment for the feast of unleavened bread, as appears in the table. Neither doth it appear, that on the 22d of the month no manna was rained, nor that they were commanded to keep the 22d of the second month a sabbath. He adds, " The
 " day of the month is never named, unless it be once. Numb.
 " x. 11. for any station but this where the Sabbath was ordained, otherwise it could not have been known that *that*
 " day was ordained for a day of rest, which before was none."

On turning to Numb. x. 11. I read, " And it came to pass
 " on the 20th day of the second month, in THE SECOND YEAR
 " that the cloud," &c. It was in the second month of the FIRST
 year of the Exodus, that the manna began to be rained, and not in the SECOND year, so that I *humblly* think, Mr. Mede in referring to this verse was mistaken in a year.

has

has been already produced, but also from a comparison of Exod. xx. 8, 9, 10, 11. with Deut. v. 12, 13, 14, 15. In the former, the reason assigned for observing the Sabbath is, that it should be a memorial of God's resting from the work of *Creation*. In the latter as a memorial of God's *redeeming Israel out of the land of Egypt*. To which may be added, Deut. xvi. 8. on which and the aforementioned passage in Exod. I beg leave to introduce the observations of Mr. Kennedy, author of *A complete System of Scripture Chronology*. In page 647, he saith,

" We read, Exod. xx. 9, 10. Six days *shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work.*

" Deut. xvi. 8. The style is: six days *thou shalt eat unleavened bread, and in the seventh day there shall be an holy assembly unto the Lord thy God, thou shalt do no work therein.*

" This command seems to have been given in honour to the *new Sabbath*; because, in the year of the Exodus, it was in astronomical coincidence with the seventh day of the feast; and on what day of the week soever the seventh day of the feast should happen to fall, there was to be an holy assembly.

" It is written, Gen. ii. 3. *God blessed the seventh day and sanctified it.* But Exod. xx. 11. we read, *God blessed the Sabbath day and hallowed it.*

" The reasons for substituting *Sabbath day* instead of *seventh day*, may be accounted for: it being evident, that the *patriarchal Sabbath* was not the *seventh day* to an Israelite but the first: nor was the *Israelitic Sabbath* the *seventh day* of the week to a patriarch, but the sixth."

The design of the alteration of the Sabbath day, was no doubt that it should be a memorial of that people's

people's redemption from Egyptian bondage, to put them in mind of that spiritual and eternal redemption to be effected for the family of God, by the Lord, Jehovah, taking flesh. But though the Sabbath was thus changed, the memorial of creation, both of nature and grace, and the Rest of each, were not to be forgotten; for it was appointed Exod. xii. 16. that in the first and in the last day of the feast of unleavened bread, there should be an holy convocation: besides, the original Sabbath was republished when the law was delivered from mount Sinai. On which the last cited author observes—"This solemn republication of the original Sabbath from mount Sinai is a clear proof that it was not abrogated but only suspended for an appointed time, until prefiguration should give way to reality; shadow to substance, and type to antitype."

Having laid before you these authorities, with an intention to obviate objections, that might arise; I wish you to remark, how peculiarly the Christian Sabbath or Sunday is noticed in the Levitical law. Lev. xxiii.

The original first day of unleavened bread was, (as has been shewn) coincident with the day we call Sunday; on this day an holy convocation was enjoined, and it has been observed ever since.

2dly. The day appointed for presenting the sheaf of first fruits was *the morrow* after the Jewish Sabbath, so on a Sunday.

3dly. The feast of Pentecost, or the completion of the fifty days after presenting the sheaf of first fruits, was reckoned, not from the day of the Jewish Sabbath, but from *the morrow after*; consequently was on a Sunday.

4thly. In the first day of the first month (which at its first appointment, though after, by the change
of

of the moon, it might fall on any other day) was the blowing of trumpets : this ordinance therefore, at its first institution was primarily, on a Sunday.

Of these levitical ordinances, it may not be amiss to add, that the feast of unleavened bread was figurative, 1st, Of Christ, in whom was no leaven, no sin, 1 John iii. 5. 2dly, Of his redeemed people; by him, their passover sacrificed for them, they, the whole body of believers, become unleavened : their sin being put away by his sacrifice.

2dly. That the sheaf presented was a type of Christ the first fruits from the dead, who presented himself and was accepted for the whole harvest of believers, who are sanctified in him, is clear from 1 Cor. xv. 20, 23. that he arose on the very day appointed in the levitical law is certain also, by comparing Lev. xxiii. 11. with Matt. xxviii. 1, 6.

3dly. That the day of Pentecost, when the holy Ghost descended on the apostles, was the fiftieth day from the resurrection of Christ, and consequently on a Sunday every almanac will shew.

4thly. That it was on this day (a Sunday) the gospel trumpet was first blown by the apostles is evident from the 2d chapter of the Acts.

Now, Sir, I think the points, which I undertook to prove, have been fairly and most satisfactorily demonstrated

1st. That the Lord's day, commonly called Sunday, is the seventh day Sabbath, current from the creation, because coincident with the Sabbath observed by the patriarchs ; therefore,

2dly. That the present Jews and seventh-day men do not keep the original seventh day Sabbath, but the sixth. So,

3dly.

3dly. That Saturday is not the seventh day in rotation from the beginning; but,

4thly. That Sunday is the seventh day in revolution from the creation of the world, and the Lord's day, when he ceased both from the works of creation and redemption; therefore, if you persist in observing Saturday as the Lord's day, seeing the whole ceremonial law has been fulfilled, and the shadow given place to the substance, you are and will be a transgressor of the fourth commandment.

“ The Israelitic temporary Sabbath died and
 “ was buried in the sepulchre of Christ, for on
 “ that whole day he *rested* in the grave; and, in
 “ this, its typical sense was accomplished. At his
 “ resurrection the primitive Sabbath most gloriously and triumphantly reassumed its original
 “ station; and its ancient observance was revived
 “ in the practice of the apostles and the whole
 “ body of Christians.” *Kennedy.*

That what I have written may be accompanied with God's blessing, is the fervent prayer of,

Your sincere well-wisher,

HERBERT JONES.